# Cheering Words.

## *From the "Golden Rule," Boston, Mass. March 18th, 1886.*

We look back across the ages, and venerate the great and good men of past ages. We admire their heroism and sacrifices. But in our respect for the past are we not in danger of neglecting or underrating the present? There are as great moral and Christian heroes in our day as in any past age. We have just been reading the story of Father Chiniquy's life, as told by himself. It reads like the record of an apostle, and was he not named by the Pope himself, "The Apostle of Temperance of Canada." This brave, eloquent, tender-hearted, Christian man has been a tower of strength to honest and pure souls among the French Canadian Catholics, many of whom he has led to renounce the errors of Romanism.

The pictures which this man, who was born in 1809, presents of the cruelty and imorality among the Catholic clergy of Canada, sixty years ago, is truly revolting. By their own confessions most of them were atheists or infidels, and many of them were deeply steeped in licentiousness. Drunkenness and the oppression of widows and orphans were also crying sins. His tender conscience, enlightened by much Bible study, revolted at the sights and revelations which greeted his eyes and ears. Amid all this impurity and wickedness young Chiniquy lived a pure life, became a shining light in the priesthood, and started a temperance crusade.

He thrilled his hearers by revelations of fact—the money losses, the tears, the miseries and the awful crimes which were due to intemperance. Thousands hung upon his lips; they wept and sobbed aloud, and at the close of his addresses, signed the pledge. His success was phenomenal. Calls came from all over Canada. In four years (1847-51) he gave eighteen hundred public addresses, in two hundred parishes, and "enrolled more than two hundred thousand people under the banners of temperance." Testimonials of regard were showered upon him by the leading dignitaries of church and state, in Quebec,

Montreal, Toronto, and many of the Canadian parishes. The Pope, also, sent him a golden crucifix.

In 1858, having come to Illinois, he left the church of Rome, and carried more than five thousand people over to Protestantism. Since then he has led great numbers to Christ, and has been the head and front of Protestantism among the French Canadians. A great work has been done, but it is as yet only beginning. May thousands follow in his footsteps to lead that oppressed people out into religious light and liberty.

But what has Mr. Chiniquy not suffered from his implacable enemies during the last thirty years? Thirty different public attempts have been made to kill him: at Quebec, Montreal, Ottowa, Charlottetown, Halifax, Antigonish; also at Paramenta, Marsham, Ballarat, Castlemain and Geelong, Australia; at Hobart Town, Tasmania; on the Ottawa River, etc. He has been often severely stoned, insulted and spit upon for Christ's sake. Rome hates a renegade. Her priests are cruel, the populace ignorant, and easily incited to deeds of blood.

Mr. Chiniquy calls the attention of the American people to the cruelty, selfishness and lust of a majority of the priesthood, and shows how solemnly they and the nuns are pledged to beguile, delude, deceive, and win Protestants to their faith. We think he overstates the case, but what he says ought to arouse us to the utmost vigilance. Rome is making rapid strides in this favored land, and seeks to lay her powerful, blighting hand upon all the institutions we most prize. Shall she be permitted to do this?

What can we do to prevent it? Much. We can keep our children out of Catholic schools. We can help forward French Protestant evangelization in this land and in Canada. We can strengthen the hands of Rev. Calvin E. Amaron, at Lowell, who is making heroic efforts to train up French Canadian youth to be messengers of good tidings for their countrymen. We can firmly oppose all sectarian legislation which is in the interests of the Catholic church. We can, by kindness and personal help, rescue some of the slaves of Rome from bondage. We have long looked on in indifference at the rapid growth of this aggressive, iron-bound church. Is it not time to awake to our danger, and seek to break the iron fetters she is forging? Rome has a siren voice, but an iron hand. Too many are lulled to sleep by her dulcet tones, and will so remain till they feel her iron grip. We need not fear her utmost efforts if we, as Pro-

testants, are aware of our peril, and arose ourselves to win and hold this land for Christ.

Protestants will do well to bear in mind the warning of Father Chiniquy, who tells us that "the priests of Rome themselves boast that more than half of the pupils of the nuns are the children of Protestants, and that seven-tenths of those Protestant children, sooner or later, become the firmest disciples and the true pillars of Popery in the United States." In the face of such statements, which we believe the facts will bear out, does it pay for evangelical Christian parents to send their children to such schools, to be exposed to such seductive influences?

"*Fifty Years in the Church of Rome* is a rather sensational but awful indictment of the Canadian clergy, and, to a degree, of the whole papal church, by Father Chiniquy. The author of this book was born in Kamoraska, Canada, July 30, 1809, and lived for many years as a Romish priest, but finally left it and became a true preacher of righteousness. He early studied the Bible and was prepared to square priestly conduct by Divine teaching. The history of the Popes, and observation of living Canadian priests taught him the rottenness and wickedness of their whole system. But Chiniquy was a good Catholic, and he strove hard to reconcile the imoralities of the priests with the imaculateness of the Holy Church. He was a man of rare eloquence, and was even named by the Pope 'The Apostle of Temperance of Canada,' two hundred thousand persons being led by him to sign the temperance pledge. His conscience was exceedingly tender, and between its promptings, the wickedness about him, and his study of the Bible, he led a sad life till the light broke fully on his soul, and he became a Protestant. This was in the spring of 1858, when five thousand French Canadians followed him, and a large number of them became Presbyterians. Since then he has done good service for Christ, amidst perils rivalling those of St. Paul; thirty public attempts have been made to kill him and he has been often stoned, wounded, or imprisoned. His various books have done much to lead Catholics to forsake their delusions, and to lead Protestants to see and fear the machinations of Rome. This large volume is published by Craig & Barlow, of Chicago. Price, $5."

Under date of March 13, Rev. C. E. Amaron, Principal of the French Protestant College, Lowell, writes us as follows concerning Father Chiniquy:

"DEAR BRO. KASSON—I have just returned from Canada this morning, and feel too weary to write you as I would wish. Let me only say: First, I have known Father Chiniquy for years, have worked with him in Montreal, and again in Lowell. I carefully endorse him and his work. There is only one Father Chiniquy in the world. I could not always do as he does; he works according to his unique methods—but I have full confidence in him. Second, Father C. is no doubt the chief leader of French Protestantism, so far as the work of tearing down, exposing, dealing deadly blows to that gigantic system of error, Romanism. Dr. McVicar, Principal of the Presbyterian College of Montreal, with whom I spent an hour in Montreal yesterday, told me again: 'Father C. is a genius; one of the greatest men living, both as an orator and as a warrior against Rome. His book, "Fifty Years in the Church of Rome," is the strongest that has appeared since the days of Luther.' It is, no doubt, a wonderful book, which will do havoc in the ranks of Romanism ere long. As a builder, as a pastor, Mr. Chiniquy cannot be said to be a leader among us. He will feel, to the end of his days,

the sad results of Romish teachings. Third, he is still living, in his seventy-seventh year, as vigorous as ever; retains his clear, ringing voice, his wit and sarcasm, but is becoming more and more serious in his addresses. Thanks for your sympathy. Our work is THE missionary problem of New England. Canada is crushed under Rome's power. The wealth is in the hands of the church and a few people. The masses are poor and ignorant. For tithes *alone* the church, like an enormous sponge, sucks up $8,000,000 annually from poor farmers. Probably more for pew rents, etc., and God alone knows how many millions for her *purgatory*.

"Yours, sincerely,

"C. E. AMARON."

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## *From the "Boston Herald," March 27.*

"This book is eminently readable; it has adventure, persecution and thrilling narrative, and there is in it an exposition of Cardinal Newman's position in leaving the English for the Roman Church which will be read with keen relish by those who have followed his career without being able to see his consistency."

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## *From the "Morning Star," Boston.*

"Mr. Gladstone in his 'Letter to Lord Aberdeen,' said: 'No more cunning plot was ever devised against the freedom, the happiness and virtue of mankind than Romanism.' Mr. Gladstone's estimate of the nature and tendency of the Roman Catholic Church is derived from the observations and study of a long life in positions which have given him a most excellent opportunity to judge. The great English statesman, moreover, is not the man to speak ill of an ecclesiastical organization, unless what he knows compels him to do so. It is remarkable to what an extent the solemnly given testimonies of ex-Romish priests furnish facts corroborative of such judgment as that pronounced by Mr. Gladstone. One of the latest of the long list is contained in a volume of over 800 pages, entitles FIFTY YEARS IN THE CHURCH OF ROME. The author is the somewhat widely known Father Chiniquy, ex-priest, sometimes called "the Apostle of Temperance of Canada," and author of 'The Priest, the Woman and the Confessional," etc. The book contains in a series of graphically written chapters a detailed account of the author's life and experiences in the Church of Rome. It is the old story of priestly corruption, Jesuitical knavery, and Romish hostility to free institutions, and much that makes the glory of our Protestant Christian civilization. It is the old story, but told with an affluence of illustration and a fevor of diction which enchains and absorbs the attention throughout. The style of the book is better than that of similar works which we have read. It is chaste, and though at times violent, stimulative of the proper emotions with which to regard the iniquities that are disclosed. And yet, the Church of Rome is not an unmixed evil. Nothing seems to put so far off the millennial dawn as does the thought of what must be wrought in this gigantic organization, in order to purify it and leave it, purged as by fire, only what it ought to be. Sold only by subscription. Price, $5.00. Published by Craig & Barlow, 180 82 Monroe St., Chicago.

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*Just issued, the twenty-ninth edition of "The Priest, the Woman and the Confessional," by the same author. 8vo, 296 pp., cloth, with portrait of the author. Price $1.00. Sent to any address on receipt of price.*

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